

# THE AMERICAN AND FOREIGN CHRISTIAN UNION.

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## A PLEA FOR CHRISTIAN UNITY.

"If we consult the Scriptures," says ROBERT HALL, "we should be at no loss to perceive that the unity of the church is not merely a doctrine most clearly revealed, but *its practical exemplification is one of the principal designs of the Christian dispensation.*"

The oft-repeated prayer of our great High Priest, that his disciples might be one, even as he and the Father are one, shows in what light the Head of the church regards Christian unity. He prayed for this blessed oneness of his people, not only as a great and glorious good in itself, but also as an essential means to an important end—"that the world may believe that thou hast sent me."

This unity, which our Lord made the burden of his prayer, is indispensable to the conversion of the world, and disunion among his professed friends constitutes a mighty obstacle to the progress of his kingdom. The basis of this union is brotherly love, according to the new commandment of our Lord, "that ye love one another, as *I have loved you.*" This is the motive, the model, and the measure of Christian unity. It is a blending of kindred hearts in common affection and paternity, a unity

of the faith and of the Spirit, wrought by the power of the Holy Ghost, through the word of truth, manifested in faith in our Lord Jesus Christ, and in united efforts to promote his glory and kingdom.

This union is entirely different from that forced and formal uniformity which prevails in the church of Rome. It is not an amalgamation of different denominations into one body, but a harmonizing and binding them together "in the unity of the Spirit and in the bonds of peace." Contrasting this outward unity of the Roman church with true Christian unity, MERLE D'AUBIGNE says:—

"The Romish church hears unity spoken of; and forgetting that the words of Jesus are spirit and life, that his reign is in the heart, she invents an actual unity of appearance—a patched-up unity—a unity of uniform and parade. This is all that is necessary. The heart is not her domain. They may differ in spirit as far as the heavens differ from the earth; no matter! Her concern is with that which *appears to be*, and not with that which *is*. People of God! such is not your life and your unity. Whatever language you speak, in whatever country you have had your birth, whatever may be the external confes-

sion to which you belong, I call you to witness that we are but one. We are but one body : We have only one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and among all, and in all. Let those who are without reject with contempt the unity that our Savior and our God has promised to his people ; but as for us, we guard it as a precious jewel, and it constitutes our joy and glory."

This is the unity for which our Lord prayed, which the church in all ages has longed for, and for which many of God's people at the present day are earnestly pleading. In the words of the excellent Dr. LIEFCHILD, of England, this desired unity:—

"Meddles not with the frame-work of the several evangelical churches already in existence ; it leaves each in the fullest possession of its private judgment on these points, but directs attention solely to something which all admit to be of higher importance. It calls for one spirit, and that a spirit of esteem and affection among all parties of different names and orders, as disciples of the same great Master, and for appropriate means and occasions to give this spirit development. It is only asking that the bond of Christian brotherhood shall be acknowledged to its just extent—that the recognition be no longer secret, silent, and personal ; but open, public, and reciprocal. The diversities are important to each. But the Christian feels that there is something more important, which he holds in common with his brethren, and that is, the Gospel of Christ."

The law of Christian union laid down by the apostle—"whereunto we have already attained, let us walk by the same rule, let us mind the same thing"—shows that this unity is capable of a much larger development than has ever yet been realized. The language of the excellent Baptist

Quarterly, the *Christian Review*, harmonizes with this sentiment, and with the longing of Christians of every name after a more manifest and cordial unity. Its words are:—

"It can be shown that the unity of Protestantism is capable of a much more perfect development than it has yet attained ; that the oppositions and conflicts which have too often unhappily existed, have been inconsistent with its acknowledged principles ; and that its brotherhood can be drawn closer and closer, until all come together in the perfect fellowship of Christ."

This unity of the followers of Christ, which was the burden of our Redeemer's prayer, was the promise of ancient prophecy. It was inculcated by the apostles as a fundamental article of faith, and was nobly exemplified by the primitive Christians. "The multitude of them that believed were of one heart and of one soul." Referring to our Lord's prayer, and to this oneness which marked the members of the primitive church, ROBERT HALL says:—

"For some ages the object of that prayer was realized in the harmony which prevailed among Christians, whose religion was a bond of union more strict and tender than the ties of consanguinity ; and with the appellation of brethren, they associated all the sentiments of endearment that relation implied."

Unity is the normal condition of the church of Christ, and every advance in the path of true progress is an approximation towards a more perfect union. The church is *one*. The divine truth which sustains her is *one*. The spirit which animates her members is *one*. The disciples of Christ, of all ages, sects, and climes, are members of *one* body, of which Christ



is the head. They are living stones of the temple, of which he is the foundation and corner-stone. They are branches of the same vine, sheep of the same fold, under the care of one and the same Shepherd, brethren of the same family, subjects of the same kingdom, partakers of the same hope, and candidates for the same eternal glory. The ordinances and offices of the church were appointed "for the edifying of the body of Christ, till we all come into the unity of the faith." If we walk in the light we have fellowship one with another, and we delight to promote that communion of feeling and effort which marked the early days of Christianity, and which will yet be more gloriously manifested in the better days to come.

This blessed unity was exemplified by the descendants of the primitive Christians, by the Culdees of Iona, the Waldenses of Piedmont, the Hussites of Bohemia, and all the churches of the Reformation. A spirit of union and fraternal love, of fellowship and cordial co-operation, signalized the early days of Protestantism.

"At the beginning of the Reformation," says Dr. CANDLISH, "the Reformers were all of one mind, and a blessed harmony reigned throughout all the company of the faithful. Everywhere and by all the same truth was proclaimed—the truth which LUTHER caught or inherited, through AUGUSTINE, from PAUL. It was a union and a unity immediately from God. And because it was so, it was long unbroken in the hands of men."

The articles of the apostles' creed: "We believe in the Holy Catholic Church,—the communion of saints," were not only received by the Reformed churches, as a part of their belief, but were nobly acted out in generous efforts and sacrifices to se-

cure harmony and to defend the cause of truth and freedom against the corruptions and persecutions of Papal Rome. None were more ardent advocates of Christian union than the martyrs who lost their lives for the sake of the truth. When divisions afterwards arose, with what noble zeal did CALVIN plead for harmony and concord among the churches of the Reformation!

"Keep your small observances," he said to the Lutheran and English churches; "let us have no discord on their account; but let us march in one solid column under the Captain of our salvation; and with undivided counsels pour in the legions of the cross upon the territory of darkness and death."

"Among the greatest evils of our age," he writes to CRANMER, "this also is to be reckoned, that our churches are so distracted one from another, that human society scarcely flourishes among us, much less that holy communion between the members of Christ which all profess in words, but few sincerely cultivate in fact. As to myself, were I likely to be of any service, I should not hesitate, were it necessary, to cross ten seas for such a purpose."

The sentiments of the Reformed churches on the great subject of Christian unity are clearly expressed in the Westminster Confession of Faith:—

"Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities, which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus."

The Confessions of the Reformed

churches all breathe the same spirit. With one accord they inculcate Christian union, and establish, on the basis of God's word, the duty of Christians of every name to unite in promoting the common interests of Christ's kingdom.

That noble Puritan, JOHN HOWE, wrote a discourse "Concerning union among Protestants," in which he argued:—

"That the maintaining of sincere love among Christians, and the improving of their faith to greater measures of clearness, certainty, and efficacy, in reference to the substantial of Christianity, are to be endeavored as the best means to unite, establish, and preserve them against such as design the ruin of the truly Christian interest."

In enforcing this proposition he says:—

"To limit our Christian love to a party of Christians, truly so called, is so far from serving the purpose now to be aimed at, that it resists and defeats it; and instead of a preservative union, infers the most destructive divisions."

He concludes this noble discourse by this appeal in behalf of Christian union:—

"Let us do our own part, so that we may be able to say, *Per me non stetit*—It was not my fault, but Christians had been combined and entirely one with each other; but they had been more thoroughly Christian, and more entirely united with God in Christ; that Christianity had been a more lovely, powerful, awful, amiable thing. If the Christian community moulder, decay, be enfeebled, broken, dispirited, ruined in great part, this ruin shall not rest under my hand."

In the same strain writes the godly JOHN OWEN:—

"Next to faith in Jesus Christ, and the profession thereof, the life and

beauty of the Christian religion consists in the *mutual love* of them who are partakers of the same heavenly calling. And in vain shall men wrangle and contend about their differences in opinion, faith, and worship, pretending to design the advancement of religion by an imposition of their persuasion on others, without attempting to introduce again this *holy love* among all those who profess the name of Christ."

How fervently, also, did the devoted BAXTER labor for union among professing Christians! He assigns, as a reason for writing on this subject:—

"That I might serve the church of Christ in the reviving and preservation of Christian love. To give way to the prevalence of dividing opinions, is to give up hopes of future unity and peace; and to give up our hopes of unity and peace, is to despair of all true reformation and happiness in the church on earth. If ever the church be reduced to that concord, strength, and beauty which all true Christians desire, I am past doubt that it must be by such principles as I have laid down."

ORME, the biographer of BAXTER, remarks that,—

"His Catholic principles of fellowship with all genuine Christians is better understood than it was; though even yet, alas! but partially adopted as a principle, and still more imperfectly exemplified in practice. It implies not indifference to truth, but devoted attachment to it. It involves union without compromise, and co-operation without sacrifice of consistency. It recognizes the exclusive claims of Divine authority in religion and the unquestionable rights of conscience; securing for each individual the power of acting according to his own convictions, while it requires him to concede no less to others. It will ultimately effect what acts of conformity have hitherto failed to produce, and which never will be brought about by compulsory measures of



state or stormy controversies in the church. A greater portion of the spirit of Christ, and a brighter manifestation of his holy image, will do more to unite all his disciples, than the most perfect theory of church government that has yet been recommended or forced on the world."

This needful unity, which was the burden of our Redeemer's prayer, and which the godly of all ages have prayed for, is always manifested in times of revival. Every outpouring of the Holy Spirit brings the disciples of Christ into a closer and more affectionate union. At such a season, laying aside their minor differences, Christians of various names are seen acting in harmony. They are "like-minded one toward another, according to Christ Jesus." With one mind and one mouth they glorify the God of their salvation. The recent revivals in this country and in Europe have contributed greatly to bind the hearts and hands of Christ's followers in fraternal fellowship, and to unite them in labors of love. We rely on the promised Spirit, poured out from on high in still richer streams, to fill the hearts of God's people of every name with a larger measure of mutual love. Anticipating this glorious day of Christian union, we would ask, in the words of Dr. CANDLISH :—

"Is there to be no effusion of the Spirit before the great and notable day of the Lord, such as may present to the world a spectacle of universal brotherhood among all who shall then be found refusing the mark of the apostasy, having received the seal of God? Let this hope grow brighter of a new spiritual revival, yet to be experienced, before the end come; and as the time is short, let it be settled that it must be soon. It is a hope which will do more for the great cause of Christian union than any plan the wisdom of man can devise;

for it will make true believers, however now separated, live as if they were one day, and that right speedily, to be one."

We see this unity of spirit illustrated in the work of missions. As a general fact, our brethren who are laboring for the salvation of Pagans or Papists, though representing different sections of the church, on their missionary labors act together in harmony and concert as the representatives of Christ. Dr. CHALMERS, alluding to this, says :—

"That foreign missionaries have generally found that while engaged in the work of Christianizing the heathen, their denominational differences were forgotten. It has been the testimony of the most devoted among these laborers, that these differences never once came into view."

And he urges that the same spirit of union should be manifested in other departments of Christian philanthropy at home as well as abroad, and adds :—

"We confess ourselves sanguine of a union even more comprehensive than that we are immediately aiming at, and by which not only the smaller but the larger differences of the Christian world will at length be harmonized. There is a brilliant perspective before us, which we doubt not will in time be realized. God's own truth, expressed in God's own language, will form the universal creed of intelligent, and harmonized, and happy Christendom."

There is no class of men who plead more earnestly for union among Christians than the missionaries themselves. Those who meet and grapple with the enemy on his own ground, feel the need of united action. With what burning zeal does Dr. DUFF urge harmony and co-operation among the friends of Christ!

"We have hitherto," he says, "been accustomed, on both sides of the Atlantic, to look at each other's differences, rather than our agreements in the faith. Why should we not look rather at the points about which we are agreed, and which are the great fundamental doctrines of Christianity, and rejoice in the privilege of casting those comparatively minor points into the shade? Doubtless, in the minds of many, differences will arise, for all are not capacitated alike, or circumstanced alike, or educated alike; and where there is freedom of thought, there is freedom of speech; but if we cherish this *spirit of unity*, then will the strong learn to deal tenderly with the infirmities of the weak, and, whatever differences may arise, we shall all be right in the main. In this way, too, we shall be enabled to remove a foul blot on Christianity. We shall dissipate the weakness of disunion, and by gathering our scattered forces, we shall be enabled successfully to carry on the war of truth against error into the very centre of the enemy's dominions."

The hindrances that prevent a cordial and effective union among the followers of Christ, are the same now as they were in the days of the apostles. They are the carnal pride and worldly lusts which still remain in the hearts of God's people, and hinder the full development and realization of that unity which the Gospel demands and promotes, and all true Christians fervently desire. It is this remaining corruption, this carnality and worldliness, rather than consistency and conscientiousness, that fosters sectarian division, and keeps the members of Christ's body asunder and at variance. There is, moreover, a tendency in true Christianity to individualize, to isolate, and segregate the individual—to make each separate member of the body to *bear its own burden*, to feel its own

obligations, and act for itself and on its own responsibility. Hence the right of private judgment, freedom of conscience, and all that manly independence and self-reliance which the truth begets and evangelical liberty fosters. But, on the other hand, the Gospel also requires that *we bear one another's burdens*, and so fulfill the law of Christ. While the religion of the cross imposes on each one of its professors, and each separate branch of the church, a burden of individual responsibility, at the same time it binds each member of the church, and each one of the sisterhood of churches, in close relations of unity with every other member and with the whole body. While it gives to each and every one a separate standing and significance, and invests each with a distinct and independent responsibility, it also demands and insists that each one shall share in bearing the burdens of others, and take lot and part with them in maintaining the common weal. Union in Christ implies and leads to union and sympathy with his members, of whatever style or sect they may be. The idea of entire isolation, of separate, independent, sectarian action, without hearty sympathy and co-operation with others, is directly opposed to the law of Christ and utterly abhorrent from the genius of his Gospel. This centrifugal tendency to separate and isolated action,—to a selfish sectarianism,—if not checked and balanced by the counteracting centripetal power of Christian union and sympathy, would lead to a dismemberment of the body of Christ, and to all manner of endless schisms and chaotic divisions. The great law of Christ, which requires us to bear one another's burdens, and obliges each member and



each church to feel and act with every other part of the body, guards against this divisive tendency, which, if suffered to go on unchecked and carried to an extreme, would in the end destroy the power that gave it birth, by depriving the body, the church, of the vital unity necessary to perpetuate its existence.

The missionary spirit, which constitutes the glory of the age, and the remarkable revivals which mark the present period, call for a more manifest expression of Christian unity in prayer and effort than the world has ever before witnessed. There has been a growing disposition on the part of evangelical Christians to unite in prayer for an outpouring of the Spirit and for a revival of God's work. Ever since the proposal of several ministers in Scotland, in 1744, to establish a concert of prayer, there has been a great increase of harmony and co-operation among evangelical Christians. That proposal was advocated by the great EDWARDS with all the might of his gigantic intellect and with all the warmth of his glowing heart. In support of this union in prayer he said :

"As it is the glory of the church of Christ, that in all her members, however dispersed, she is *one*, one holy society, one family, one body ; so it is very desirable that this union should be *manifested* and become visible. It is highly desirable that her distant members should act as *one*, in those things that concern the common interest of the whole body. It becomes the church of Christ visibly to unite, and expressly to agree together in prayer to God for the common prosperity. Such a union in prayer would not only be beautiful, but profitable too. It would tend very much to promote union and charity between distant members of the church

of Christ—to promote public spirit, love to the church of God, and concern for the interest of Zion."

This movement in favor of united prayer was revived in 1784 by the Baptist brethren in England, and led to the establishment of the monthly concert of prayer. Commending this union, JOHN SUTCLIFF, of Olney, said :

"In the present imperfect state, we may reasonably expect a diversity of sentiments upon religious matters. Each ought to think for himself ; and every one has a right on proper occasions to show his opinion. Yet all should remember that there are but two parties in the world, each engaged in opposite causes—the cause of God and of Satan, of holiness and sin, of heaven and of hell. The advancement of the one and the downfall of the other must appear exceedingly desirable to every friend of God and man. If such, in some respects, entertain different sentiments and practice distinguishing modes of worship, surely they may unite in the above business."

The first publication of the judicious ANDREW FULLER was an article "*on a general union in prayer, addressed to all who love and long for the coming of Christ's blessed kingdom, and whose hearts may be inclined to unite in seeking its welfare.*"

In that appeal he calls upon all to unite in prayer to the Lord Jesus, "that the work may be carried on, that Antichrist may be consumed by the spirit of his mouth, and destroyed by the brightness of his coming, that the kingdoms of this world may become the kingdoms of our Lord and his Christ, and that he may reign for ever and ever."

Among the friends of Christian union, few have contributed more to promote it by pen and influence than the eloquent Dr. JOHN M. MASON. In

the preface to his work on Sacramental Communion he remarks :

"Within a few years there has been a manifest relaxation of sectarian rigor in several denominations, and the spirit of the Gospel has gained a visible and growing ascendancy. This happy alteration may be attributed in a great degree to the influence of Missionary and Bible Societies."

Alluding to the great work to which the followers of Christ are called, and the duty of working together to promote the kingdom of God, he says :

"The enterprize is stupendous; but for its accomplishment there must be a union of counsels, of confidence, and of strength, unknown to the church since the days of apostolic harmony. To such a union nothing can be more hostile than the spirit of sect. We do hail, indeed, the auspicious dawns of such a day of love. Who that names the name of Christ can refuse his 'God-speed'? But what do these things involve, and how have they been accomplished? See it, O disciple of Jesus, and rejoice! They involve, they have been accomplished by, *the prevalence of the CHRISTIAN over the SECTARIAN*.

This noble defender of Christian Catholicity closes his work in these words, which should sink deep into the hearts of all who read them :

"What then remains, but to lay aside our petty contests; to strike our hands in a covenant of love—a holy league, offensive and defensive, for the common Christianity; to present one consolidated front to the legions of error and death; and march on under the command and conduct of the great Captain of our salvation, till the nations mingle their shouts in that thundering Alleluia—'The Lord God omnipotent reigneth!'"

The remarkable union in prayer which we rejoice to see at this day, is itself the result of the supplica-

tions of ages. It is one of the most auspicious signs of the times, and indicates that the day is near at hand when Christians of various names and sects will not only *pray and talk* together, but also *act and work* together for the kingdom and glory of their common Lord. If God hears and blesses the *united prayers* of his people, much more may we expect that he will crown with his blessing their *united labors*. If we can consistently and cordially join with our hearts in asking for his blessing, may we not also unite in our efforts to secure the advancement of his cause?

The times especially demand the union of all who love the Bible and true Christianity, in earnest efforts to cope with the Papacy—the master-evil of the age, and the most formidable enemy of evangelical truth and freedom. Here is a field in which Christian unity can display and develop itself in a practical way, and on a scale of sufficient magnitude to allow room and verge enough for the expression and expansion of the largest charity. The Papal church is devoting its chief efforts to the work of Romanizing Protestant lands, and of undermining the liberties of all free countries. Supineness and disunion among the friends of Gospel truth and freedom give to the "man of sin" a mighty advantage. Nothing, in fine, can put Protestantism in a fit and safe position to meet and master this mystery of iniquity, but union among themselves. The voice of the Church crieth out for this unity; the spirit of love now descends upon Zion as the dew of Hermon; and God's providence points to this field for the allied efforts of his united and willing people, and for vigorous co-operation in means and measures to give the



light of truth and liberty to the enslaved subjects of the church of Rome. Union for this object is safety and strength. Indifference and division here, will be sure to aggravate and prolong evils of incalculable magnitude, affecting both the common welfare of Christianity, and the civil and religious interests of our country and the world.

## FOREIGN FIELD.

### CANADA.

#### FRENCH CANADIAN MISSIONARY SOCIETY.

*Canada—when ceded to Britain—the Jesuits' plans fostered by England's liberality—no missionary efforts for three quarters of a century—inadequate efforts yet—Rome seeks to strengthen herself—takes advantage of her position, and despises Protestant supineness—a better state of things approaching—the French Canadian Missionary Society and some of its effects—one thousand converts since 1839—schools, churches, etc.—educational institute—flourishing—more aid needed, etc., etc.*

The following interesting letter is from the Rev. J. B. BONAR, of Montreal, Honorary Secretary of the French Canadian Missionary Society. It constitutes a strong appeal in favor of efforts in behalf of Canada :

"MONTREAL, Sept. 28th, 1859.

"To the Secretaries of the American and Foreign Christian Union.

"DEAR BRETHREN :—Canada has now been a century in the possession of Christian Britain and open to evangelistic efforts. The centenary was celebrated a few days ago. The occasion suggests some thoughts, which ought to be pondered by British and American Christians.

"Canada was ceded, by treaty, to Britain in 1763. The inhabitants then numbered about sixty thousand, Roman Catholic with scarcely an exception, the Jesuits having exerted themselves to drive Protestants from the country. To these new subjects Britain guaranteed the free exercise of their religion, and the continuance of their laws and feudal institutions. Excepting that the Jesuit and Recollet Orders were left to expire with their remaining members, and that church dues could not be exacted of Protestants,

the whole ecclesiastical system of Rome—its compulsory tithes of a twenty-sixth portion of the grain, and such other dues as were sanctioned by the law before the conquest—remained in force, making the Romish church in Lower Canada virtually a State church, and this system has extended and consolidated itself with the increase of the people. Rome, of course, improved this questionable liberality of Britain. Her extensive landed possessions, and her position as a State church, only stimulated her emissaries' zeal. Nor did their efforts meet with much opposition from British or American Christians. Three quarters of the century were allowed to pass away, with its three generations of souls, and the population to increase to half a million, before a Protestant missionary had begun his systematic labors among the French Canadian people! And during these last twenty-five years the laborers have been wholly inadequate, compared with the fields open to them. Meanwhile, Rome has continued to strengthen her position. About \$50,000 was last year remitted from France to the Jesuits here, for the promotion of education and the support of missionaries in British America : thus it is every year. Churches, schools, and convents are being built. The priests manage to obtain the control of the newspapers, to dictate in the government of the country, to crush out opposition, and to inveigle young women from Protestant families into their convents. They continue to increase in wealth and zeal—in idolatry and impudence—despising the languid efforts of Protestants.

"But there is a bright side, as well as

a dark one. The priests are overreaching themselves. The eyes of many have been opened recently by their haughty dictation in political affairs, and by their crooked dealings in the Starr case. And the feeble efforts of Christians have been greatly blessed. The gospel is regularly preached at *eleven* stations, and occasionally at many other places, by the agents of the French Canadian Missionary Society. We have four churches with 95 members, and several others are expected soon to be formed. Upwards of a thousand persons have been, it is believed, savingly converted since 1839, through the instrumentality of this Society. Several young men are preparing for the Gospel ministry—more desire to do so. A church edifice, capable of seating 250 persons, has just been completed at Belle Riviere, at an expense of \$1,800, much of the labor having been performed by the converts. The prejudices of the people are rapidly disappearing: they begin to manifest greater independence of the priests, and a deeper desire for the Word of God. The spirit of inquiry is markedly increasing. Our schools and institutes were never better attended than last year; our missionaries and colporteurs all speak of their many encouragements this summer. Everything betokens the dawning of a brighter day for Canada. The divine blessing accompanies every effort; we need only more means, to enter in and possess the land.

"Our Educational Institute opens again in October. The number in attendance was large last year; the present indications are that the applications will be more numerous this year. We regard this Institute as our most important instrumentality for good. Our only anxiety at present is with respect to means. The board and education of each pupil cost about \$40 per annum. As we are now about \$1,200 in debt, and have the expenses of the winter to meet, we fear lest we shall be obliged to refuse admittance to many who will apply. We shall certainly be under this painful necessity unless we receive speedy assistance.

"Britain and America united to conquer Canada a century ago. Its evangelization was neglected by both for seventy-five years after it was thus opened to the Gospel. Our united efforts have been blessed in the past. Our encouragements increase with our efforts. There is an evident call for a closer union of British and American Christians to prosecute this blessed work. Yours faithfully,

"JAMES B. BONAR, *Hon. Sec'y.*"

#### IRELAND.

We trust our readers will not forget the wants, nor to give thanks to God for the prosperity, of the mission in Ireland. It is under the direction of an able and judicious committee, composed of various religious denominations in the city of Dublin. The missionaries are stationed in very destitute portions of the island, (middle, northern, and southern,) are industrious and competent men, and are encouragingly successful.

The following report of Mr. LIDDY, who occupies a field *fourteen* miles long by *twelve* miles broad, will show the manner in which they all labor. They maintain an itinerancy, converse with individuals and families as they have opportunity, distribute Bibles and religious tracts, and hold meetings in private houses, school-houses, and in the open air, as they are able. They have taken an active part in promoting the "REVIVAL" now in progress, and many converts to Christ will for ever look to them as the instruments of their conversion. They are often the subjects of reproach and ill treatment for the Gospel's sake, but, as good soldiers, they "endure hardness," that they may finish their courses with joy.

Mr. Liddy's journal covers one month. It is brief, and necessarily gives but a partial view of the labor



performed and of its results. Results cannot be fully comprehended in time. Many of them will probably be known only in eternity. But in this journal the missionary is seen making his way to various places distinguished for wickedness, and to families and private individuals hostile to evangelical religion. Sometimes he is repulsed and sometimes welcomed, and in not a few instances successful in leading those who formerly were haters of God and godliness, to the Savior of sinners. The perusal of this report, as indeed of all of the reports of our missionaries, we think should convince the reader that Romanists *can be* enlightened and brought to Christ, and that *the Papal world* now constitutes *one of the most important missionary fields*, if not preeminently *the most important one in the world*. Mr. Liddy says:—

“Monday, Aug. 1st.—To-day I had an opportunity of conversing freely with several Roman Catholics, a few of whom listened attentively, and gave their assent to what I said on the plan of salvation.

“Tuesday, 2d.—Visited chiefly in F—. There are several families in this place that seem to have little regard for anything of a religious nature, and yet they will listen to me with great attention.

“Wednesday, 3d.—To-day, while talking with a Romanist on religious subjects, he seemed so pleased, that before I left he repeated a prayer for me with great earnestness. Held a meeting, which was largely attended by persons of all classes.

“Thursday, 4th.—Assisted in an open-air service, which was attended by numbers of Roman Catholics. While talking with some of them, (after the meeting,) they seemed satisfied with what they had heard, while others mocked. In this place there is a growing anxiety after the truths of the Gospel.

“Friday, 5th.—While conversing with a Romanist I said, ‘I hope you are serv-

ing the Lord.’ ‘Indeed I am not,’ was the candid reply. Visited eight families, all of whom seldom enter any place of worship.

“Saturday, 6th.—Visited in C—.

“Sunday, 7th.—Held two meetings not far from the same place. At one of those there were several persons seeking mercy, and five or six found peace.

“Monday, 8th.—Visited to-day, in T—, a number of Roman Catholic families, who received me gladly. In one of those I had left some tracts, which the daughter told me she was fond of reading. They all joined with me in prayer.

“Tuesday, 9th.—Walked about four miles, visiting from house to house and talking with numbers of Roman Catholics about their souls, who seemed serious. One young man who, a few days ago, I heard swear wickedly, I talked with about his soul. To-day he came to the prayer-meeting, and, on going away, with tears in his eyes requested I would pray for him.

“Wednesday, 10th.—While conversing with a Roman Catholic family, the mother seemed pleased with the discourse, while one of her children, a lad of about fourteen years, said that he would go to church and be a Protestant.

“Thursday, 11th.—Visited in D—, a very wicked part of the county, nearly all Roman Catholics. One person, when I told him who I was, said he was glad to see me, for the day before he searched for a minister of the Gospel, but found none.

“Friday, 12th.—Traveled eight miles to another part of my district. While speaking to a Roman Catholic girl about her soul, she listened, but seemed to understand very little about the necessity of repentance.

“Saturday, 13th.—Walked two miles to M—, where I visited a number of Roman Catholics, part of whom received me respectfully, and heard what I said with gladness of heart. One poor creature praised the Lord that I came to talk with her about her soul.

“Sunday, 14th.—Held a meeting: it

was large beyond what I expected. Many wept for their sins, calling upon God for mercy. Took part in another meeting, where many were enabled to rejoice in the Lord with joy unspeakable.

"Monday, 15th.—In the forenoon visited a number of families near the same place. Talked with a few Roman Catholics very pointedly about their souls.

"Tuesday, 16th.—A young man whom I heard swear, I spoke to concerning his soul. He is now, I trust, an earnest seeker of salvation. I was pleased while conversing with a Roman Catholic man as he broke stones, and I trust he was profited. Held a meeting in this place, where there was never a meeting for prayer before. The house was crowded, and a number of anxious persons crying for mercy.

"Wednesday, 17th.—Visited in the same locality. The people here are in darkness and know little of the Gospel. Several Roman Catholics conversed freely and seemed willing to hear.

"Thursday, 18th.—Visited in C.—. Here there are a number of Roman Catholic families who receive my visits gladly. In one of these I left a Bible, some time since, and to-day one of the family told me she read in it at every opportunity. I asked if they thought well of the 'revival' movement now going on in some parts of the country. The reply was, 'It must be the work of the Lord.'

"Friday, 19th.—The forenoon of this day I spent visiting in C.—. Had some very profitable conversation with a few Roman Catholics, who seemed entirely ignorant of the Gospel plan of salvation. In the afternoon walked about three miles to a place where I had published for a meeting. I found an old barn fitted up with round poles for seats. Soon the house was crowded, so that they were standing outside; and though the floor was anything but dry, yet twenty persons knelt on it for at least one hour, crying for mercy, when the Lord was pleased to bless three of them with pardoning mercy. This formerly was a place where

nearly all kinds of vice was practiced.

"Saturday, 20th.—Visited in N—, about three miles distant from the former place. Here there seems to be an anxiety after Bible truths. One girl carries the Bible with her wherever she goes; and notwithstanding all that her priest can do, she still says her Bible she will read.

"Sunday, 21st.—Held a meeting in the same locality.

"Monday, 22d.—Visited at S—. This is a place that for a number of years past was noted for its wickedness. On making known my intention of visiting there to a friend, a person present begged of me not to go; but feeling it lying in the way of duty, I went. At the first house the mother seemed determined not to let me in. When I talked with her for some time, she left the door. When I went in, I talked with her and the rest of the family for nearly half an hour on religious subjects, and they listened with attention. After giving them some Tracts I proposed prayer, when they all joined with me. Others received me in a similar manner, entering into conversation with me freely. I invited them to a prayer-meeting which I held not far from this. A few said they would come, which they did, but only to listen outside the door and windows.

"Tuesday, 23d.—Conversed with a number of Roman Catholics while at their labor. Others I saw in their own houses, who appeared seriously disposed. One person told me that they would not for any consideration stop one Sabbath from the chapel. I told him the difference between praying and saying prayers, when he said until then he was ignorant of this difference.

"Wednesday, 24th.—Visited in N—, and was received by nearly all on friendly terms. In one family, while the father and son conversed freely, the rest of the family would neither speak nor look at me; yet I believe my visits to this family are not altogether lost.

"Thursday, 25th. Traveled four miles to L—, in the course of which I visited a number of poor families. One man,



said to be a bigoted Roman Catholic, told me of his son whom a monk took from him, and said it was very uncharitable, the son being his only support; and while I talked with him of his soul, he said the thoughts of his past sins and of death were terrifying him. The tears rolled down his cheeks while he talked with me.

"Friday, 26th.—Visited near the same place. The people here are nearly all unlearned. Many of the Roman Catholics are unable to read. One woman told me that her little daughter would often reprove her for swearing, but she was not so bad as others. I asked her to come to a meeting I purposed holding that evening, which she did, and seldom have I seen a more deeply penitent person. I had an opportunity of conversing with numbers of Roman Catholics to-day.—some mocked, while others appeared serious and listened attentively.

"Saturday, 27th.—Visited principally in M——. The people here are very superstitious. Near this place is a 'well,' which I intend to see shortly. It is said to have performed many cures. A person told me, the last time he visited it there was a little girl healed of a certain disease which all the physicians she applied to failed to cure. 'There,' she said, 'is a hole in the rock where St. Patrick put his knee, with the footprint of his dog close by.' At the time of the miracle several women were there, some of whom had come forty miles to see this miracle-working well.

"Sunday, 28th.—Traveled a distance of twelve miles, in order to hold a meeting in D——. There is a great change in this part of my district: some of the most abandoned characters have forsaken their sins, and are now attending the house of prayer. On my way back to my lodgings there was a stone thrown at me from behind a hedge, but I escaped unhurt. Many Catholics attend the meetings, and cry to God for mercy.

"Monday, 29th.—Assisted in a prayer-meeting in C——, where a few weeks ago there would be few to attend. Now hun-

dreds attend. It was near one o'clock at night before it could be possibly dismissed. Numbers of convinced persons were crying for mercy. I have seldom witnessed such an outpouring of God's Spirit, or such convincing and converting of souls.

"Tuesday, 30th.—Walked to B——, where I had some pleasant conversation with Roman Catholics, who listened attentively to all I said.

"Wednesday, 31st.—Walked in the opposite direction near three miles, where I visited and held a meeting. A few Roman Catholics here were glad to see me. Visited one family, the mother of whom is a cripple. While talking with her the tears rolled down her face, when she said she was thankful for my visit, for her own clergy never came to see her.

"I am still grateful to God for past and present blessings."

#### A HOLY WELL—A SCENE NEAR GALWAY.

MR. THOMAS KEANE, a missionary of the Board, is stationed within the Province of Connaught, one of the darkest districts of Ireland. Mr. BRADSHAW, another missionary of the Board, is located near him; so that occasionally they labor together. In August last they spent part of a day together, in visiting families in the vicinity of Galway. In his report, which covers that month, Mr. Keane says:

"Paid five visits to-day to Roman Catholic parties. As we were walking along the shore, we observed about a dozen women, old and young, collected opposite an old wall, through a crevice of which a spring of water was issuing. They simultaneously commenced describing a semicircle around it, moving their lips, counting upon their beads, and always bowing at a certain point in front of the spring. After going round in that manner for a considerable time, they knelt in front of the spring, and thus remained for another considerable time.

After which they arose, went to a distance of about fifty yards, where was another hole, through which oozed a little water, supposed to be in communication with the *first mentioned* spring, and then finished their '*devotions.*'

"We inquired of a Roman Catholic who was employed on the shore, what was the meaning of all we saw? He told us that many years ago a 'holy well' was in that locality, which was covered up, and that the springs were supposed to be the waters of the well bubbling up *for the benefit of the poor people*, who came there to have blindness, deafness, lameness, and all kinds of sickness cured. The 'well' was supposed to cure all sickness, both of man and beast.

"Mr. Bradshaw spoke to the people at much length on the sin and danger of such things, pointing them to Christ, as the sinner's hope. We afterwards visited the Infirmary, and spoke to a number of Roman Catholics on the subject of salvation through Christ."

Such is the superstition and such the moral degradation of a people over whom Romanism and Romish priests hold dominion. Will not Protestants, who know the truth as it is in Jesus, pity their condition and send to them the message of life? Now is the time when it can be done to great advantage.

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THE REVIVAL PROGRESSING—SCENES IN ARMAGH.

Mr. MORRISON, one of the missionaries of the Board, is stationed in the county of Armagh. He travels through an extensive district, and for months past has labored amidst the revival scenes which have distinguished that part of Ireland. We submit the following brief account of his labors, for a month, in the faith, that it will be read with lively interest by all who feel a desire for

the progress of the cause of Christ in that land, whence so many of our citizens come.

Mr. Morrison says :

"There is a very blessed revival of the Lord's work at this station.

"From the 1st to the 13th of August I walked sixty miles, and held fifteen meetings in the open air and in the houses of the people, and at which I addressed *thousands of attentive hearers*, who flocked to hear the word of God.

"Many persons have been stricken down in an extraordinary manner; and many have been enabled to rejoice in God their Savior; some Romanists have found peace with God, and are now happy in his love.

"On the 14th I held three meetings near Richhill: The Lord was present to bind up broken hearts. Three Romanists were truly converted to God. Every means have been tried to bring them back to Romanism, but they continue steadfast.

"From the 14th to 23d I held twelve meetings and walked fifty miles, visiting from house to house. I held four meetings in the open air, at which *hundreds* attended, and one Romanist found peace with God by faith in Christ: Such is the anxiety of the people for salvation, that they give up work to attend religious meetings during the day. At a meeting held at 10 o'clock in the morning, *twelve* were made happy in God. The same day, at one o'clock, three were stricken down and twelve were made happy in the love of God. In the evening eight persons found peace with God.

"From the 23d to the 28th I held four meetings, at all of which, we think, sinners were saved. At one of those meetings I had to dismiss the people, as my strength was almost gone, but they would not go away. Two were stricken down and many were made happy.

"From the 28th to the 31st I was at Newtown-hamilton. The good work is going on there; many sinners are inquiring the way of salvation.



"Some of the priests of Rome are alarmed to see the spread of the revival: they tell their people that it is the work of the devil. Notwithstanding, many of their people are turning to the Lord."

Will not Protestants now believe that Roman Catholics are accessible to gospel means—that they can be reached by evangelical missionaries, and converted by the Holy Spirit, as well as others? To us, familiar with the facts, and knowing the progress of the work of evangelization among the *Papists* on the continent of Europe, as well as in Ireland, it seems presumptuous to deny or to doubt it. The Lord seems, in pouring out his Spirit upon those people, and in throwing doors of access to populations, hitherto inaccessible, wide open, not only to design to check all distrust, but to call the members of the church to enter those new and important fields with zeal and energy, and to possess them for himself. Let us then be obedient to the heavenly call: now is the accepted time, now the day when efforts may be most effective and useful.

#### FRANCE.

LYONS—LETTER OF REV. C. A. CORDES.

*The cause gradually progressing—St. Francis de Sales Society more cautious—its aggressive movements overruled to the advancement of evangelical religion—a case connected with the Chapel—confidence had in Protestant sermons—a case in point—a lady disgusted with the priests, by means of their vile pamphlets against Protestants—new converts added to the church—five at the last, and nine at the preceding communion season—a locksmith very zealous and successful as propagator of evangelical truth—an interview with a violent priest—the priests defeated, etc.*

"LYONS, 23d August, 1859.

"THE REV. DR. FAIRCHILD,

"Secretary to the American and Foreign Christian Union.

"DEAR SIR:—Esteeming in your hands my letter of June and our circular of July last, I am happy in writing this day

to have no bad news to communicate to our friends on your shores of the Atlantic; but, at the same time, we cannot boast of any brilliant events.

"If we do not witness the astounding symptoms of an American or an Irish revival, neither are we doomed to share all the desolations of the dead, waste, howling wilderness. It is true, we sojourn in Mesech and we dwell near the tents of Kedar; our souls have long dwelt with them that hate peace; when we speak peace, they are for war: but it is true, also, that our help cometh from the Lord, which made heaven and earth—the Lord is our keeper, the Lord is our shade upon our right hand.

"We remark no defection in consequence of the aggressions of the St. Francis de Sales Society, and it would appear, moreover, that these attacks are beginning to slacken for want of success; or perhaps—who knows?—from fear, lest the contact should end in a contamination detrimental to the aggressive party themselves! Such things have happened, and may, through mercy, occur again. Has not an Israelite been converted by his intercourse with a Christian, to whom he gave Hebrew lessons from the Old Testament? Even our new chapel itself, against whose very stones Roman Catholics have been so solemnly warned, is attracting some of them; one proof of which, amongst many, we witnessed in a letter (put into my hands by an humble female at the close of our meeting last Thursday evening) to the following effect:

"Please excuse me, sir, but passing by your church one day I felt tempted to enter, and was so much touched by the word of God that I have returned every Sunday, and now my desire is to deepen myself (*niapprofondit*) entirely in the Evangelical Church and renounce the Romish Church.\*"

"I have visited this person, and found her a poor but respectable young woman, brought up a Roman Catholic, but evidently attracted by the power of Gospel truth. She has met with some opposition from her husband, who has, however, yielded, and even accompanied her sometimes to attend preaching. We hope to follow up the case.

"Indeed, the unjust and incredible things spoken against us by the priests have induced some Roman Catholics to make inquiries respecting our wicked and impious principles and characters, and the result has in some cases proved a means of impressing Roman Catholics themselves with an almost unlimited confidence in us.

"A friend was requested by the proprietor of a house to procure him a door-keeper, (*concierge*,) but he must be a man of sober habits, good temper, trustworthy in word and action, intelligent, etc. This was a character difficult to find amongst the thousands of poor creatures who, in this great city, offer their services as door-keepers, and the friend in question at last found but one who he thought came near the mark; but, alas! he happened to be a member of the heretical church, and was, as such, hardly fit to be presented; however, he did name him, frankly adding that he was a Protestant and belonging to the evangelical church. And what was his astonishment on hearing the proprietor say, 'That is sufficient, I accept the man.'

"It appears that the very fact of his being received a member in a society which the landlord knew to be calumniated on account of its candor and conscientiousness, satisfied him, and no further inquiries were made; the man was accepted, and proves an excellent servant. He is, indeed, more than this, for he avails himself of every suitable opportunity for engaging in serious conversation with the parties inhabiting the house, young persons in particular. 'Oh that I had the eloquence of a preacher,' he exclaimed the other day, 'to persuade them to convert and be saved!' The Lord will surely make eloquent such humble faithfulness.

"At S——B——, one of our stations, where I was called to labor last Lord's day, there is at present a young person dangerously ill. She is in very good circumstances, and has been, up to the time of her illness, a respectable member and attendant

of the Romish church, whose functionaries, male and female, are assiduously besieging her door to visit her and offer her consolation; but *she will receive no visit*, and refuses in spite of every entreaty. The disgusting pamphlets against Protestants these very functionaries had recently sent her, have completely extinguished her religious sympathies, to the great grief and dismay of the church. She has not yet had the courage to receive the visit of our friends, (her family being Roman Catholics,) but we may hope that, in answer to many prayers, her soul will be at liberty, and the blessed message of the glorious Gospel of the Son of God be allowed to enter not only this interesting young lady's chamber, but her head also.

"Last week we had the privilege of receiving five new converts at the Lord's table. *Four of them came out from the Romish church*, and one of these having for ten years served as an aid to the nuns in what is termed the Charlotte service. Nine had been received last month, *eight of whom severed from the Romish church*, and of the latter, *three* through the blessing of God on the zeal of one of our brethren, himself a convert from Romanism. He went as locksmith to do some work at a neighbor's, and improved the opportunity by speaking of the Gospel of Christ. His words did not fall on barren ground, and the parties felt induced to attend preaching at chapel, where the word, through grace, proved efficacious to the gradual but, in time, manifest conversion of the sons of B——, his wife, and his sister—all three staunch members, till then, of Rome. The priest, grieved at the long-continuing absence from mass of this pious and respectable family, began remonstrating with them, but without success. One day he came, saying, he wanted to conduct them himself to church, where one of his brethren was officiating. The conversation opened, but B—— feeling intimidated by the cure, sent for E——, the locksmith, more experienced than himself, and who immediately appeared with



the Bible in his hand, and taking up the matter, began by asking the cure whether he believed and admitted the authority of the sacred volume. The answer, however unwilling, was affirmative, and thereupon the parties soon found themselves engaged in a lively discussion on the great and all-important subject of gospel truths; the priest affirming with all vehemence the rules, regulations, errors, and enormities of his church, and E—— running them down one by one, calmly but firmly taking his stand upon the Rock of Ages, the Word of God, from which he did not flinch, no not for a moment. 'The Gospel trumpet gave no uncertain sound,' and the battle no dubious issue. The humble but faithful David came off triumphant in this bloodless though not fireless conflict with a boasting Goliath of the church of Rome. If, however, the struggle ended bloodless, it was owing to no moderation on the part of the adversary, who by degrees became so inflamed by defeat upon defeat through a mere layman, a mechanic, and a heretic, that at last he broke out into a fit of rage, pouring forth the most violent invectives—

'Animal! canaille! assassin! doest thou dare to teach me!' etc. and having furiously shut the Bible, held by E—— on his knee, and put his fist under the chin of the patiently victorious heretic, he walked off, after a discussion of *five hours!* Mass had surely ended, but so also had all prospects of the parties being persuaded to return to it, although they had grown old in that communion, being from 50 to 67 years of age, and having been regular and devout attendants, the sister in particular, who was among the most zealous devotees of the blessed Mary.\*

"There are held, for some time since, Roman Catholic lectures in our cathedrals, respecting whose curious character we hope to give you some details in a future letter.

"Believe me, dear sir, very respectfully and affectionately yours in the Lord,  
C. A. CORDES."

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"\* B——, on being urged by the priest to return to mass, refused, resolutely saying: 'Empty I ever went to it, empty I ever came away from it; so do not expect me to return to it; I know where peace and grace are to be found.'

## HOME FIELD.

### CANADIAN FRENCH ROMANISTS IN ILLINOIS.

Our readers are aware that a lively interest has been felt by us in the Kankakee Colony of Canadian French Romanists in the State of Illinois, and that active measures have been taken to relieve the wants of the individuals who have been reduced to suffering by failure of crops or other means. Attention has also been directed to the redemption of the church property connected with the colony, that it may be secured to the use and enjoyment of the colonists, and to the advancement of the interests of evangelical religion.

The committee appointed to attend

to matters connected with the colony, and whose names we published in the September number of this Magazine, have devoted much time to them, and accomplished a good work. Mr. M. J. PAILLARD, of this city, who has acted with our Board, and as the treasurer of the committee, has just returned from a visit to the residence of Mr. Chiniquy, and to the French settlements in the vicinity. He went thither by appointment, *personally* to examine the state of things there, and to co-operate with the Rev. Mr. BEAUBIEN, our missionary, the Rev. Mr. STAPLES, the pastor of the Presbyterian church in Kankakee city and others in that vicinity, who had

taken an interest in the welfare of the colonists.

Mr. Paillard was pleased with what he saw, and to secure a correct report of the state of the colony and a judicious distribution of the charities offered for the relief of the sufferers, he was enabled to have formed upon the ground a committee, whose names we shall subjoin to the following letter, which we have just received from him.

We add only the request, that donors send their offerings for the benefit of the colony,—if *cash*, to Mr. Paillard, at 21 Maiden Lane, or to our Office, 156 Chambers-street—if boxes of clothing, to the Rev. M. W. Staples, Kankakee city, Illinois.

We are authorized also to say that articles of clothing designed for the colony by donors in this city, may be sent to Mrs. Mallison, No. 42 University-place; and by donors in Brooklyn, to Mrs. M. J. Paillard, No. 59 West Baltic-street, in that city.

“NEW-YORK, Nov. 9th, 1859.

“REV. E. R. FAIRCHILD, D. D.

“MY DEAR SIR:—I have just returned from my visit to the colony of Father Chiniquy, and I would like very much to send you a full report of that visit for the next number of your Magazine, but my business engagements are such that I have to delay presenting that report for a few days. I wish, however, to tell you in a few words how I found things.

“In Chicago I saw Rev. Mr. Beaubien, and a number of other friends of the cause, who gave me the assurance that the prospect in that city was excellent. My stay there was too short to allow me to visit the French Canadians settled in that place who follow the Gospel.

“At Kankakee city, I found on Sunday evening a congregation of 200, which is about the average attendance in that

church. They listen with the greatest attention to the preaching of the Gospel. Some 150 families in that place and vicinity follow the Gospel. After the service I met a number of them at a private house, and was really very much pleased with the conversation I had with them.

“In St. Anne, the congregation, which it was my privilege to address at different times, numbered above 800. The weather being cold, many were prevented from coming to church for want of shoes. Here also I was most favorable impressed with the simplicity and warmth of the faith of those new Christians. I visited a number of families, with whom I read the Gospel and prayed. Their schools interested me also very much—particularly the Sabbath-school, where I found old men of sixty years who were learning to read, so that they may read for themselves the ‘good news’ contained in the New Testament.

“To conclude, I would say that I found the spiritual state of the colony much better than I expected. As to their *sufferings* on account of the loss of their crops, they are *greater* than can be imagined.

“A Committee has been chosen in Kankakee and St. Anne, whose work it will be to prepare a faithful report of the wants of the people, and to take charge of and distribute the gifts of the Christian public to the sufferers. They will also duly report all their proceedings.

“Persons wishing to help these deserving and suffering Christians, can send money, as heretofore, to my office, No. 21 Maiden Lane. Clothing, mainly cloaks, shawls, overcoats, bedding, and especially shoes, are very much needed, and it is earnestly desired that the Christian community would furnish them at an early day.

“As much as practicable, the freight should be paid by the persons sending boxes of such articles to the colonists. In all cases the packages should be sent by *Freight* trains and not by *Express* Companies, especially if the charges for trans-



portation are not paid, as the expenses by the Express Companies are too great for the colonists to defray.

"I am happy to state that all the debts on the church and school property are paid, or will be paid within a few days.

"The Rev. Mr. Chiniquy was to leave St. Anne for the East last week. I suppose he will be in New-York in 10 or 15 days. He was to stop first at Boston.

"Excuse my haste, and believe me, dear sir, yours in Christ,

"M. J. PAILLARD,

*Treasurer of the Committee of the Kankakee Colony."*

#### COMMITTEE IN ST. ANNE, ILLINOIS.

"The following Committee was chosen at St. Anne, viz: Rev. C. CHINIQUEY, *President*; Mr. BAILEY, of Kankakee City, *Vice-President*; Rev. M. W. STAPLES, of Kankakee City, *Treasurer*; Mr. GEORGE GAUTHIER, of St. Anne, *Secretary*; Rev. J. B. C. BEAUBIEN, St. Anne; Mr. ACHILLE CHINIQUEY, St. Anne; Mr. LOUIS ANGER, St. Anne."

REV. MR. BEAUBIEN, AND THE REV. MR. CHINIQUEY—THE REVIVAL STILL PROGRESSING.

*Rev. Mr. Beaubien at St. Anne, Kankakee, and Chicago—large audiences—first Gospel communion—conference meetings—hundreds attend them—the work extended to many towns—the good that one person may do—a case, etc.*

The Rev. Mr. BEAUBIEN, who has been for some time engaged in missionary labors in Northern Illinois with the Rev. Mr. Chiniquy and his colonists, is still encouraged in his work. The following letter will give a view of the state of things in the French settlements where he labors. He says:

"Already many weeks have elapsed since my arrival here, and it is time for me to forward you a report of my operations. The many letters you have received from me of late, and which contained detailed accounts of the work of grace among these people, make it unnecessary that I should

be lengthy. My time, during the above mentioned period, has been divided between St. Anne, Kankakee, and Chicago.

"At St. Anne I at once made the circumstances of the people my study, and in due time reported. I also preached to them often, and labored in other ways for their spiritual welfare. One week ago last Sabbath I had the pleasure of seeing over six hundred of my countrymen of St. Anne commune for the first time according to the 'Gospel way.' I say Gospel way, not merely because they all partook of the bread and wine, but particularly because the participation of that sacrament was to them the commemoration of the sufferings and death of a Savior, whom they knew from experience.

"That solemn day was preceded by three days of public and private preparation. During these days the people were addressed on appropriate subjects by the Rev. Mr. L'Oriaux, of Ottawa, Illinois, Mr. Chiniquy, and myself. Between the public services, large numbers found their way to Mr. Chiniquy's house for private instruction, some also came to Mr. L'Oriaux and myself. None communed without, in one way or another, relating their Christian experience and giving evidence of a change of heart. Many more, probably 400 or 500, who were prevented from communing at that time for divers reasons, are expecting to celebrate the Lord's supper two weeks hence.

"Allow me here to say that the Rev. Dr. Clarkson, of Chicago, did not attend these exercises, and that consequently he did not administer the sacrament, as some papers have reported. This probably led to the report that Mr. Chiniquy had become an Episcopalian, which report is entirely groundless, for Mr. C. thus far has not shown the least denominational preference.

"Last Sabbath was a great day for the Kankakee French Christian Catholics, for on that day they received communion at the hands of Mr. Chiniquy and myself. The same course was followed

here as at St. Anne, and with the same results: *over one hundred communed.* All the meetings in both places were largely attended—at St. Anne, during the week, from 500 to 700 persons, and on the following Sabbath *not less than twelve hundred.*

“At Kankakee the number of French families is much smaller: the attendance during the week varied from 150 to 300 persons, and on the Sabbath many more. During the meetings at Kankakee many French Romanists from Bourbonnais, a large village composed mainly of French, were present, which shows that this stronghold of Popery is weakening; and other circumstances of daily occurrence go to show that before long that whole place will be renovated.

“I now come to Chicago. As it was the desire of many, before I left the East, that I should spend much of my time here, as soon as circumstances allowed I commenced laboring. I have already preached in French a few times, and became acquainted with a large number of French persons; and although I can foresee some obstacles, yet I must say that the beginning promises well. My congregation now averages about one hundred. Chicago has for some time past been neglected by the *French priests*, and chiefly since the Bishop deprived the French population of their church. Father Chiniquy had so much else to do that he could make here only an occasional visit; but his labors, however limited they have been, have done much good, and have prepared the way for permanent efforts. Here I must allude to a lady of English descent, born in Canada, and acquainted with the French language and the French character, (Mrs. WELLS,) who has been a great help to Father Chiniquy and myself. She even preceded Father Chiniquy in this good work, and was the chief instrument in gathering the French people around him. There are ladies and gentlemen in every city of the Union situated precisely like this lady—persons who *can often do more to prepare the way for successful*

missionary labors than even missionaries themselves; and it is to be hoped that all such will soon discover their power in that direction, and imitate this good lady.

“I hope that in my next I shall be able to report joyful news of my new field.”

#### A DARK REGION—LIGHT PROGRESSING— A NEEDY FIELD.

FROM A MISSIONARY IN THE NORTH-WEST.

*The kind of labor performed in rural districts and small settlements—families far from the means of grace—children grow up infidels—a sad case—another case—the missionary has some success, etc.*

The missionary says:

“My last letter was but a brief answer to your questions. In this I will endeavor to give you some fuller details of what I am doing in my present field, and the encouragement I receive in the same.

“My efforts for winning souls to Christ are more by preaching than by conversation. My people are generally farmers, and not easily reached at home during the whole summer. For this reason I am not able to see them as often as I could wish. This has given me more time for meditations; and I do not think that either the people or the pastor have lost anything by it. I make, however, frequent visits in the country, sometimes as far as sixteen miles from M. C——, to find out the destitute ones. In this way I become acquainted with the wants of individuals on my field. I find hundreds of families (to speak only of Germans) who are perishing in the wilderness without the bread of life, and their children growing up in ignorance in regard to religion. The consequence of this is not only a fearful disobedience towards their parents, but also the greatest immorality.

“In one of my last journeys I had a long conversation with an old woman. On my asking if she would be glad to attend a religious meeting, should I succeed in organizing one in her neighborhood, she replied with visible satisfaction: ‘Yes, sir, I would.’ She then told me that for many years she had not heard the Gospel, because she could not speak



English, and no German preacher had made his appearance there. She has seven children, but not one is willing to stay with her and do the work on the farm, except the youngest, a lad of about sixteen; three other boys live like vagabonds, and come, from time to time, into the house only to annoy and afflict their parents. But how many families there are who are in a similar situation, if not still worse! Many families live far distant from any place of worship, and are in no respect better situated than the *Africans*, or any other people in heathen lands, and their souls perishing for the want of the blessed Gospel. This people, however, can be reached more effectually than any heathen people in foreign lands. They are even more accessible to the truth than any who live in large towns or villages. They have once enjoyed public worship, and heard the sweet voice of the messenger of peace, but they did not appreciate it, and now they feel what they have lost.

"Not long ago I saw a man, formerly my hearer in —, but living now sixteen miles north-west from M. C—, almost alone, in a place where there is no religious meeting. 'People do not know what they have, when they have a church,' said he, 'but I know it now.' This man, however, is a Christian, reads the Bible, and maintains family worship in his house. He knows how to help himself. But what must it be for those who feel their need but do not know the source of life? But I have a more evident proof of the access we find to those who have been for a long time deprived of the blessed Gospel, by the people of M. C— and its vicinity.

"About forty different families attend our meetings at M. C—, in the court-house. One-fourth of these frequented, from time to time, a religious meeting, the rest were considered, nearly all, as infidels; but as soon as we began a regular religious service, they came to hear, and many of them have not failed one single meeting from the first day to the present, dur-

ing ten months. Besides my meetings in M. C—, I have established another one twelve miles from the place, in the heart of a *German Roman Catholic* settlement. I should have three other places, if I could do but half the work that is to be done. This requires a great deal of traveling in the country."

#### IRISH MISSION IN MILWAUKEE, WIS.

*The missionary better received as he becomes better known—some meet him and his message with indifference—some with rudeness—the priests depended on for salvation—Sunday-school progresses—funds for library obtained—Industrial schools—measures on foot to start them—Mrs. Wade's letter of great service—summary of the month's labors, etc. etc.*

The Rev. Mr. McKee, who was appointed a short time ago to labor in Milwaukee, has a hard field to cultivate. It is, however, a field of great importance, and he appears to have cheering prospects. He is beginning right, and we trust the Christian people there will sustain him in his effort. He says:

"I now sit down to write you my report of labor as missionary of the AMERICAN and FOREIGN CHRISTIAN UNION for the month of October.

"In my visits, I believe there is more of a willingness to see and hear me, as I become better known. Still, there are not only some who hear the truth with indifference, but there are those who will not even listen to the message of mercy.

"A few days ago an Irish Romanist ordered me away from his house, stating that they, *i. e.* his family, had not time to be interrupted in their work, although I had just entered his dwelling-house. I replied to him kindly, that I did not wish to put them to any inconvenience, but briefly spoke of the infinite importance of the salvation of the soul and of how we can be pardoned. He said '*the priest would make that all right.*' Thus confirming, so far as he believed, what all intelligent Protestants know, *i. e.* that Popery ex-

alts the priesthood, and thereby detracts from the glory of God.

"Our Sunday-school, which I set on foot some two months ago, is continuing to increase. We had several new scholars last Sabbath. I have just obtained funds to procure a small library for it, which will add considerable interest to it. I have called on several ministers and others during the past month, to request their co-operation in an effort which I am about to make to organize an industrial school, if I can succeed in obtaining Christian ladies to undertake to sustain and conduct it. During the past few days I have been introduced to two of the 'sewing circles' where I have met with a number of them. It would be premature to state anything definitely yet, inasmuch as I have several similar 'circles' yet to visit; still I am happy to inform you that the matter has so far been favorably entertained.

"The letter of Mrs. Wade, in the August number of the Magazine, is *just the thing* to give an idea of how they have been successfully conducted and sustained in Pittsburgh and Alleghany cities. I have read it in my visits to the sewing circles, and have thereby given more definite and correct ideas of what are intended and effected by these Institutions, than I could by any explanations I could give of the matter myself.

"I have visited religiously, during the month, seventy families, distributed *three hundred and sixty tracts*, delivered *five* Sunday-school addresses; *preached five times*, and made some twenty-five calls on persons upon matters connected with missionary labors. I also obtained one subscriber to the Magazine."

#### FRENCH AND ITALIAN MISSION IN NEW-YORK.

*The missionary encouraged in the meetings and Sunday-schools—children ask prayers for a father—the parents persecute the children for attending Protestant places of worship—the father a hard case—softened by the missionary's labors—an ignorant French family—the missionary reads the Bible—they doubt—*

*the daughter reads, etc.—three hundred families visited, etc.*

"I feel very happy in rendering this my report of labors at the 'Five Points,' and other places in the city. I rejoice in the advancement made in the Sunday-school in Grand-street, and also in the growth of the meetings in Centre-street. I find encouragement in gathering Italian and also a few French parents to the place of worship.

"Last Sunday, after reading, and praying, and expounding the word, I gave an invitation to such as desired to have prayer offered for them, to rise and manifest it; whereupon two arose and requested that I would pray to God for the conversion of their father. Prayer was accordingly offered. On inquiry afterwards, I found that those persons were persecuted by their parents very much, because they attended the Protestant meetings and the Sunday-school. To such an extent was the persecution carried that they were even cast out of the house. They asked me to visit them. I went to their house, and found the father and mother in a very bad condition as to bodily comforts. The children, on seeing me standing and addressing the parents, brought me a stool that I might be seated. The father raged violently because of that good act toward me, and spoke very badly of me. He cried out that I was a heretic, and he would have nothing to do with me; and also that the sooner I left the house the better. but the children insisted on my staying. They wanted me to speak to their mother. They called the mother, and I had a very long conversation with her, and after awhile the father's passion cooled down, and I had a very good and useful conversation with him. He seemed deeply affected and ashamed of his course. What a change with him! At first a profane, blaspheming man, and now he seemed a humble and sincere man, anxious for the favor of God. I had a season of prayer with the family, and left them more happy than I found them.



"On leaving this family, I entered the house of a French family, and I was glad to find that they were willing to hear me speak of the way of life through the Lord Jesus Christ. I conversed with this family freely, and they acknowledged that they did not know much about the Holy Scriptures. I spoke of the New Testament and of the Old Testament, but they knew almost nothing about those books, but desired me to read to them some parts of the word of God. I took the New Testament and read part of the third chapter of St. John; but they did not believe my reading, and asked me if it was true, that what I read was in the book?

"To convince them, I gave the book into the hands of the oldest daughter, and she, commencing at the beginning of the third chapter, read it all. They were then satisfied that what I read was in the book. I then gave them tracts and a New Testament in the French language, and prayed for the blessing of God to rest upon them, and departed. I have visited them very often since, and found them in an encouraging way. The daughter is very much impressed by the things contained in the Holy Bible, and says that she would rather read the Bible, the book I gave her, than all the books she ever had from her confessor. I have sought to impress on her mind the importance of continuing to read, and praying to God for the forgiveness of her sins, and that she may also stand fast in the faith of our Lord Jesus Christ.

"I visited during the last month more than three hundred Italian and French families, and I prayed with many of them. I gave them tracts, and invited them to come, and also to send their children to the Sunday-school."

#### IRISH MISSION IN NEW-YORK CITY.

*Summary of labors—Sabbath-school increases—Industrial school prospers—missionary generally well received—sad case—female sent to the Penitentiary—Bible thrown into the street, etc.*

The missionary, Mr. R. HILLAS, whom the Board recently appointed,

and who has labored among the Irish Romanists in the north-western part of the city to great advantage, in a recent report says:

"I called, during the month, on *four hundred* families, for the two-fold object of religious conversation and that of obtaining children for our day and Sabbath schools. I read the Scriptures on *twenty-six* and prayed on *twenty-four* occasions with the people, and gave away three hundred pages of tracts, and supplied *thirty families* with religious books from our library. I have supplied to Romish families one Bible and two Testaments.

"Our day and Sabbath schools are in an encouraging and prosperous condition. The number of pupils in attendance on the 7th day of September last, when the day-school was re-opened, was *fifteen*. That number has since been gradually increasing until this day (October 3d) it amounts to *sixty-two*. Many of the scholars are well fitted for the industrial department. I counted *fourteen* girls this morning in Mrs. H——'s class, and there were others to whom she could not attend. The greater portion of the day-school scholars are Romanists.

"A month ago our Sabbath-school was small and discouraging, but it is otherwise now. Then there were about a *dozen* attending, now there are nearly *fifty*—*three-fourths* of whom can read in the Bible, and therefore may appreciate instruction. I have obtained four new teachers for the Sunday-school, all of whom had charge of their classes on Sunday, the 2d instant.

"During the month I have had several interesting interviews on religion with Romanists. I am well received by them, and many of them allow me to read tracts and the Holy Scriptures in their hearing.

"A Roman Catholic woman with whom I frequently conversed on religion, and of whom I had hope, lately fell into her besetting sin, intemperance, and under the influence of liquor committed a crime for which she was sent to the Peniten-

tiary for a term of six months. I gave her a Bible about three weeks ago. As she was an intelligent Romanist, and having no Bible, and expressing a desire to have the precious volume in her possession, I was glad to have an opportunity of supplying her with it. On hearing of her being sent to prison, I went to her house to see what had become of her daughter, who attended our day-school, and found her cared for, temporarily, by a neighbor. Upon inquiring after the fate of the Bible, (for I feared it was destroyed, as her husband was intoxicated much of the time,) I was informed that it was thrown into the street."

#### IRISH MISSION SCHOOL IN 43d ST., N. Y.

The following letter from Mrs. I. THISTLE, whom the Board were so happy, recently, as to obtain to take charge of the mission day-school in 43d-street in this city, we think will be read with pleasure by the friends of that establishment. During the period of the vacation or suspension of the school in the summer, the pupils became scattered. On the reopening the school was small. It is now, however, well filled, and is highly useful. Under date of Oct. 8, 1859, Mrs. Thistle wrote to the Secretary thus:—

"I am happy to state that your mission school in 43d-street is daily increasing. On the 7th of September, when I first entered on my new duties as teacher there, we had not *twenty* children present. My heart truly sunk within me, as I beheld the rude behavior and filthy appearance of many of these neglected little ones.

"Since that time, through the efficient efforts of your missionary, Mr. HILLAS, our number has increased daily, and at present I find there are *eighty-nine* names on the roll. We have a daily attendance of from fifty to sixty, and I may say with safety that their outward ap-

pearance is much improved, and I think their deportment also. These indigent children thus brought in, require to be perseveringly dealt with until they acquire the habit of regular attendance. I have observed with pleasure the intelligent answers received from those children which have been in attendance at the school for a length of time.

"A portion of Scripture is read every day by all those who are capable of doing so, and all are taught to commit some portions to memory.

"That the Lord may cause some of the seed thus sown to fall on good ground, and bring forth fruit to his own glory, is the earnest prayer of the writer."

#### FRENCH MISSION IN VERMONT.

*The friends of the mission grateful—the missionary and the pastor resolve to visit the French—several towns visited—an interesting case in P—visit to M—visit to S—visit to B—twelve persons renounce the priests, etc.*

The missionary, Rev. J. L'HEREUX, says:

"I am happy to inform you that the receipt of your letter of September 3d caused a great joy to every one who has contributed something towards the support of the missionary in Brandon.

"I have shown your letter to the Rev. Mr. Kingsbury, pastor of the Congregational church of Brandon, and we have concluded to visit together, and also to hold meetings, in all the French Protestant families in this vicinity.

"During the past month I have visited several towns. On the 1st of September I traveled *seven* miles, in order to visit and hold a meeting in P—. This is a place where I have preached many times before. In the course of a conversation which took place in a family which was formerly very hostile to the Gospel, a man came to me and said:

" 'Sir, it is a great pleasure for me to see you again.' 'Well,' said I, 'what is the subject of your joy?' He said, 'I am happy, because I have to-day the opportunity to thank you for all the good



instructions you gave me about four years ago.'

" 'Thanks be to God,' said he, 'the Gospel that you preached to us here about four years ago, was not preached in vain. By your preaching, God so directed it, that I think I have passed from the darkness of the church of Rome, to the marvelous light of his revealed word. And I am also rejoiced to say that I have joined the Congregational church in this town, and also that my youngest brother has joined the Baptist church.'

" That man's wife was brought up in the Roman Catholic church, and she is still attached to it; nevertheless she is now a great friend of the Gospel; though on my first visit she met me in the street and insulted me, and also her husband, because he was with me. That woman cannot read, but she asked me for some tracts for her children to read.

" Great was my joy to hear her ask for some religious books for her dear children. This request was so agreeable to me, that I gave to both of her children some excellent tracts. After a long conversation with her about the Savior, I read a portion of the Bible to her. She asked me to read the ten commandments. I read them with great pleasure. The poor woman was so delighted with all she heard, that

she could not but say, 'How beautiful!'

" When I was ready to leave I gave her a Bible to give to a young French sailor, who worked for her husband.

" Sept. 8th.—I traveled six miles; visited in M——. In this place there are a number of poor families, some of whom received my visits thankfully.

" Sept. 13th.—I held a meeting in S——, about forty-two miles from Brandon. The presence of the Lord was with us. I could see the tears rolling down the faces of many as they listened to the truth, and especially of an old lady of seventy-three years of age, who had sighed and prayed to God many times to hear again the words of God preached in her own language, (in French,) before she quitted this land of exile, her pilgrimage here below.

" Sept. 15th.—I visited the town of B——, fifty miles from my house. There are here about *two hundred* French families. I held meeting there. The house was filled with anxious hearers, among whom were *twelve* persons who have declared in my presence that they will never go to the priest again!

" During the month I have distributed about two hundred tracts of all kinds, and *eleven* Bibles."

## MISCELLANEOUS.

### PROGRESS IN EUROPE.

#### WORK FOR THE AMERICAN AND FOREIGN CHRISTIAN UNION FAST PREPARING.

*Movements in Italy and South of Europe—the people tired of the priests—choose to unite with Sardinia—progress in many parts during the last twelve years great, and tending to elevate the middling classes—Napoleon—his present position, etc.—changes call for new teachers—the American and Foreign Christian Union just the Society that is needed for the exigencies of the times, etc.*

" MANCHESTER, Oct. 10th, 1859.

" To the Secretary of the American and Foreign Christian Union.

" MY DEAR DOCTOR:—In my wanderings over Europe, I have often thought of

you and our Society. I fancy you are all keeping an eye upon the movements in the South of Europe—upon Italy, and the bearings those movements have upon the Pope, his church and government. You will see that the Italians are getting tired of the rule of their old enemies, the priests, and that a part of the old dominions of the Papal chair have already seceded from the Pope, and are wanting to join Sardinia. What a spectacle in this age of the world, to see whole States asking the king of Sardinia to take and rule them, and he afraid to say yes, for fear of his neighboring kings, etc.!

"What do these movements show, but a decided and powerful protest against the Pope, if not against the spirit of his church? May we not see here the beginning of the end of the Pope's temporal power? You will see his last address is one not of power, but of the feeling that power is escaping from him. Should the jealousy of France and Austria keep each from meddling farther in the affairs of Italy, may we not see the Italians taking their long-standing griefs into their own hands? and if so, may they not end the Pope's temporal power, or take it back to themselves?

The influence of the priests in both France and Austria is such, that these governments may not dare to openly advocate the taking away of the Pope's temporal power; but are they not doing much the same thing, by leaving the people of Italy to manage their own affairs?

"I have been much through Europe since we parted. I see that the march of mind has taken great strides since I was here, twelve years ago. The railroad, steamer, telegraph, press, and other such new things, are waking up mind, and getting the people out of the hands of their old rulers, the nobles, priests, etc. And further than all this, manufactures and commerce, and free intercourse with others, as well as with *our* country, is making the middling classes in Europe the *rich* class, and that is leading this class to better educate their children, and to make them thus equal to the old aristocracy. This *wealth, education, and intercourse with other lands is opening up a new order of things in Europe, that must, ere long, tell strongly upon the future governments of Europe.* There are no more palaces of the noble—no more large Catholic churches; but the hotels, warehouses, villas of the merchants, are now the buildings growing up. The aristocracy are wearing out, and talent from any quarter is taking their place. France, with her elective institutions, is now mistress of Europe, while England is losing her influence by the reason of sticking so strongly to the old

class-legislation, and army, navy, and other appointments.

"I cannot but feel that Napoleon is the man, of all men of the present day, that is destined to work great and beneficial changes in the affairs of Europe—is an instrument in higher hands to do great good. The advocating of the right of the subjects to vote for those who shall rule them is now the great feature of the day, and this is frightening all the old aristocracy awfully. They would get rid of Napoleon, but he is too strong for them—all are afraid of him now.

My motive in mentioning these ideas, is to call your thoughts to the future of your Society. Last evening I wrote friend S—— a note, that he may show you, calling his thoughts toward the Roman Catholic world. If those changes mentioned above, are marching on in the world, is not the Roman Catholic church or the Pope one of the first to feel them? Is not his church organization behind the age? will it suit the present march of improvement?

"It strikes me that the day is close at hand when *your Society and its laborers will be more called for than any other*; that you will be called upon to supply new thoughts, new religious teachings to those whose system seems falling to pieces, and which would have so fallen long ago, but for the jealousies of France, Austria, etc. Do not such prospects call for *all the mind of the Protestant Church*? Should it not be preparing for the great battle? and will not all the Protestant ranks look to your Society to point out to them the way? Think, talk, write, *print*, on these subjects, and may God guide you all. Your friend, J. S. ALLEN.

E. R. FAIRCHILD, D. D., New-York.

"P. S. The movements in the church now, in Ireland, Wales, Scotland, etc., are, perhaps, but the beginning of greater movements in the Roman Catholic church. We see in these that Protestant and Roman Catholic laymen are all joining. I am sorry to say that the English church takes no part or has any sympathy in



these movements, or so far as *I* am able to judge.

"The more I see of the Protestant church in Europe—in Prussia, the Hanse Towns, Holland, and England, during my present visit, the less I see in them of a missionary spirit. In Germany they want a second reformation in the *Protestant* parts of it, and here in England the same objection that applies to her government applies to the church; there is too much red-tapeism—too much wealth—too many fat offices, which are sought after for themselves, instead of a means of doing good. Of late years the wealth of England has enormously increased, from her very prosperous commerce. Her church is not of the best organization for missionary work. So with the States of Germany, as here stated, and of England. We, I fear, shall have to look to ourselves, in new movements in Roman Catholic lands, should the door open for us, or this is the *human* way of looking at the question, though, of course, God overrules all.

"The policy of the church here has always been to make all dissent so ungentle, that it has never taken a high stand, nor does the dissenter seek the same, or expect the rewards as if in the church. One is poor, and the other rich and full of fat things, and I fear a strong tinge of Roman Catholicism, well modified to suit the age it was organized in, is in the church. Does it not want new vamping ?

#### BEARDS.

We are indebted to the *Lutheran Observer* of Baltimore, Md., for the following article. And though not exactly in our line, yet, aimed as it is at the *reform* (!) of what is not only in our apprehension, an *inconvenience*, but the fruit of a vitiated taste, we give it a place in our miscellany, for the benefit of all whom it may concern, but especially the clergy.

If the "Texas laity" can't abide moustached preachers," who can ?

Alas for Dr. Cross ! "the Anti-Razorites !" the "Bearded Brotherhood !" When the good sense of "the laity" is appealed to, he and his society find no quarters. Will any among us take the hint, and relieve their faces of what now greatly disfigures as well as incommodes them, offends good taste and sound reason ? We will see. But here is the article :—

"Dr. Cross writes to the *Texas Christian Advocate* :—

"We are about organizing a new society, to be called The Anti-Razorites, or The Bearded Brotherhood, or the American Society of Unshaven Ministers, or something else equally [significant.] As he has been shaving daily for 25 years, averaging half an hour in the operation, he computes that he has spent 6 months, 10 days, 2 hours, and 30 minutes 'in conforming his visage to the vain and foolish world—in trying to mend God's work, and to unmake one of his men.'

"We apprehend many will think the influence of a fashionable world has something to do with this 'Anti-Razorite' movement. Indeed, already Dr. Cross is catching it. Here is a pleasant response from another writer in the same paper :

"The doctor shows that he has lost in time 6 months, 10 days, 2½ hours in shaving, but he fails to make the necessary deduction for time saved in combing, brushing, curling, greasing, and arranging whiskers and moustache, besides a fair allowance for washing out syrup, preserves, buttermilk, etc. Deduct these, and perhaps the loss is a saving. But the expense to the doctor has been at least \$25. Well, this is a pretty considerable sum, it is true ; but a good razor can be procured for \$2, soap and brushes for 25 years for \$6, and you have a sum total of \$8, that is ample, every brother will admit who has not unfortunately contracted the habit of requiring a barber."

"But he says, 'If God had made razors when he made beards, it might have been

regarded as an intimation of man's duty to shave; but as he did not, I question very much our right to mutilate his work, and mar what he originally pronounced good.'

"The Doctor will hardly contend that there was a hat as soon as there was a head to fill it, or that there were scissors as soon as there was hair to clip, or that there were plows as soon there was soil to cultivate, or axes as soon as there were trees to fell, or that there were cards, spindles, and looms as soon as there was raw material? Certainly not; nor will he contend that these are innovations. Nor can he account how they are less so than the making of a razor to shave the face.

"But he contends that the patriarchs, and prophets, and the apostles, and our Lord himself, wore beards, and hence it must be right for us to do so, is the inference. Adam had a fig-leaf garment, John wore camel's hair and a leathern girdle, our Savior a seamless garment. Must we therefore wear fig-leaves, camel's hair, and seamless coats. Come, doctor, your theory won't do, and let me tell you, our Texas laity can't abide moustached preachers; and as for the ladies, their stomachs sicken at meal-time, beholding the accumulation of eggs, grease, butter, syrup, buttermilk, fruit, and vegetables about the mouth of these hair-lipped gentry, and hence our preachers ought not to wear them, so that their pastoral visits might be a season of pleasure rather than regret."

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#### THE REV. DR. FORBES, OF NEW YORK.

A few years ago the Rev. Dr. FORBES, of the Protestant Episcopal denomination, left his church, in this city, to unite with the Romanists. Having made full trial of his new faith and position, he has found them unsatisfactory, and has publicly withdrawn from the Romish connection. The following is his letter to the Archbishop on the subject:

"NEW-YORK, October, 17, 1859.

"Most Rev. J. Hughes, D. D. Archbishop, &c.

"MOST REVEREND SIR:—It is now nearly ten years since, under your auspices, I laid down my ministry in the Protestant Episcopal Church, to submit myself to the Church of Rome. The interval, as you know, has not been idly spent; each day has had its responsibility and duty, and with these have come experience, observation, and the knowledge of many things not so well understood before. The result is, that I feel I have committed a grave error, which, publicly made, should be publicly repaired. When I came to you, it was, as I stated, with a deep and conscientious conviction that it was necessary to be in communion with the See of Rome; but this conviction I have not been able to sustain, in face of the fact, that by it the natural rights of man and all individual liberty must be sacrificed, not only so, but the private conscience often violated, and one forced, by silence at least, to acquiesce in what is opposed to moral truth and virtue. Under these circumstances, when I call to mind how slender is the foundation, in the earliest ages of the church, upon which has been reared the present Papal power, I can no longer regard it as imposing obligations upon me or any one else. I do now, therefore, by this act, disown and withdraw myself from its alleged jurisdiction.

"I remain, most Reverend sir, your obedient servant,

"JOHN MURRAY FORBES, D. D.

"Late Pastor of St. Anne's Church, N. Y."

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#### TENTH VOLUME COMPLETED.

The tenth volume of this work is now completed. It is not our purpose, in taking leave of it, to review it, nor to recount the various and numerous things of interest and of value to patriots, philanthropists, and Christians, which it contains. Our readers



have no need of such a service at our hands. They already are acquainted with the nature and character of the work, and the manner in which we have executed our part of it.

We may say, however, that we have endeavored to render the numbers of which the volume is composed, severally as they have appeared, in the spirit and instruction they conveyed, welcome visitors in the family, the study of the pastor, and wherever they were invited to come. And we are happy in the assurances which have been given us generously, from various quarters, that our labor in this regard has not been in vain. THE AMERICAN AND FOREIGN CHRISTIAN UNION is welcomed by many thousands to their homes and hearts, and we learn that it is taking its place at the monthly concert of prayer for the conversion of the world to Christ, in very many churches in the land.

With the new year which is approaching, we commence a new volume. It will be our object in that volume, as in preceding ones, to furnish to our readers an account of the missionary operations in the Home and Foreign Fields, under the direction of the Board, comprising the *details* of labor, so far as they may serve to illustrate the toils, trials, and triumphs of the missionaries, and the advancement of the interest of the cause to which the Society is devoted. We shall also introduce, as heretofore, the polemics, history, literature, and general intelligence which relate to

Romanism and the conversion of Romanists, in a popular form, that the system of Romanism may be seen as it is, the churches of the land guarded against it, and aroused to suitable exertions to deliver from its power all who may have fallen under it. And we will add, that from "the signs of the times" we anticipate an unusual amount of interesting matter for the pages of the eleventh volume. The remarkable reformatations in progress among the Papists in some parts of this country and in Ireland, and the peculiar state of things in continental Europe, seem to justify our anticipations. We shall watch the movements in relation to the Papacy with much interest, and keep our readers apprised of them.

The price of the volume will remain unaltered. It will be one dollar, payable *in advance*. As heretofore, we shall dispense, to a great extent, with agents to obtain subscribers for it; for at the price named we cannot afford\* to hire agents to travel and procure subscribers. We must therefore depend upon pastors and others, who receive the work, to extend its circulation. We trust they will be willing to do so, and with their co-operation we will address ourselves with renewed zeal and untiring perseverance to help forward the cause of pure Christianity in our land, and throughout the world.

#### VIEWS OF THE CHURCHES.

##### SYNOD OF ONONDAGA.

The Board of Directors are encouraged in their work by the expression

of ecclesiastical bodies, which they receive from time to time.

At a meeting of the Synod of Onondaga, held in Homer on the 12th of October last, the following resolution was adopted, viz :

"Resolved, That this Synod approve of the objects of the AMERICAN AND FOREIGN CHRISTIAN UNION, rejoice in its success, and commend it to the Christian benevolence of our congregations.

"Signed,

"L. H. REED, *Stated Clerk.*"

SULLIVAN COUNTY CONFERENCE, N. H.

At a meeting of the Sullivan County Conference of Churches, at Ackworth, N. H., October 12th, 1859, the following resolution was adopted :

"Resolved, That we approve the objects of the AMERICAN AND FOREIGN CHRISTIAN UNION, and recommend to the churches connected with this Conference the taking up of collections *annually* in its behalf."

*General Synod of the Reformed Dutch Church.*—"Resolved, That the Synod recommend this Society and its interesting and important work among Romanists of our own country, and in Papal lands abroad, to the cordial and liberal support of the churches under its care and supervision, and recommend that *annual* and *effective* contributions be made in them in its behalf."

*General Synod of the Associate Reformed Presbyterian Church.*—"Resolved, That the American and Foreign Christian Union meets the cordial approval of this Synod, and we bid it God-speed in its important and highly useful operations : and, to enable the Board of Directors to carry forward the work entrusted to them, this Synod recommend to the churches under its care, to take up, and forward to the treasury of the Society, annual contributions.

*The Synod of Georgia* say that, "In the wide field of Christian effort we find no work, calling for the aid and earnest exertions of the Church of Christ, more worthy of their support than the cause in which this Society (the American and Foreign Christian Union) is engaged. When we reflect upon the vast importance of having the word of God addressed to the minds of that portion of both our own population and also in foreign lands for whose especial good this Society is laboring, we earnestly commend the cause of the Society to the cordial support of our churches.

"And that information concerning the objects of this Society may be more widely disseminated among our people, we further recommend the circulation of the Magazine of the American and Foreign Christian Union, the organ of that Society."

*New-England Conference of the Methodist Episcopal Church.*—"Resolved, That we commend said Society (American and Foreign Christian Union) in its operations, to the confidence and co-operation of the churches within our bounds, in such forms and at such times as the Preachers in charge may deem most conducive to the interests of Christ's kingdom and the good of perishing souls.

*General Assembly of the Presbyterian Church.*—"Resolved, That this Assembly approve of the objects of the American and Foreign Christian Union, as set forth in the Constitution, . . . . and do cordially commend it to the confidence and patronage of the churches under their care, and to the Christian community."

*Associate Reformed Synod of the South.*—"Whereas, the American and Foreign Christian Union is devoted to the propagation of a pure Christianity, wherever a corrupted Christianity exists, and has labored with encouraging success, in its sphere, for several years past, therefore, "Resolved, that in the judgment of this Synod, the openings for missionary



labor in Papal countries, and the coming to this land of those who have been reared under Papal instruction and influence, constitute a loud and solemn call on American Christians to put forth vigorous efforts to have those openings supplied, and the emigrants now in the United

States supplied with competent evangelical missionaries. We, therefore, recommend that this important subject be presented by the ministers of this Synod to the congregations under their care, to raise contributions in aid of said Society."

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF OCTOBER TO THE 1st OF NOVEMBER, 1859.

### MAINE.

Portland.	State-street Church, of which \$15 for Kankakee Mission, . . .	52 17
Scarboro.	Rev. Henry G. Stover, for Kankakee Mission, . . .	5 00
Bangor.	Hammond-street Church and Society, to make Dea. Joseph E. Littlefield L. M., . . .	33 16

### NEW-HAMPSHIRE.

Acworth.	Sullivan County Conference, for the Kankakee Mission, . . .	26 64
"	B. C. Finley, for L. M., . . .	5 00
Dartmouth	College, junior class, for the Kankakee Mission, . . .	13 00
Manchester.	John A. Perry, . . .	5 00
Dunbarton.	1st Congregational Church, per Thomas Wilson, . . .	12 00

### VERMONT.

Coventry.	Church and Congregation, Rev. P. H. White, for Kankakee, . . .	11 00
Norwich.	Young Ladies' Association, for the Kankakee Mission, . . .	1 00
Windsor.	Congregational Church, in part, L. M. for Rev. E. H. Byington, . . .	16 00
Springfield.	Congregational Ch., to make Rev. N. S. Haseltine L. M., and \$36 60 for the Kankakee Mission, . . .	60 48

### MASSACHUSETTS.

Charlemont.	W. A. Hawkes, for the Kankakee Mission, . . .	3 00
Boston.	Perry Trust Fund, Semi-Annual Dividend, by H. Hill, Esq., Trustee, . . .	175 00
"	Miss S. D. Carman, . . .	6 00
"	Rev. E. N. Kirk, D. D., . . .	150 00
"	Bequest of Dea. Josiah Bumstead, per S. F. Bumstead, Esq., Ex., . . .	300 00
Springfield.	C. B. Pease, Esq., to make Miss Mary E. Russell L. M., . . .	30 00
Shelburne.	Congregational Church and Society; Ladies, \$6 09; Gentlemen, \$16 75, . . .	22 84
Northfield.	Trinitarian Congregational Ch., . . .	2 25
Westfield.	2d Congregational Church, . . .	17 43
Agawam.	Congregational Church, . . .	8 36
Petersham.	Congregational Church, . . .	15 00
"	A friend, \$3; Mrs. D. L. Harris, \$5; A. Dalton, \$5; O. Greenleaf, \$5, . . .	18 00
Essex.	Congregational Church and Society, in part of L. M. for David Choate, . . .	25 25
Townsend.	A friend, . . .	2 50
Medford.	1st Trin. Congregational Church and Society, to make Alexander Gregg L. M., . . .	35 94
Berkley.	Mrs. S. French, \$5; William S. Crane, \$1, for Kankakee, . . .	6 00
Grafton.	Congregational Church and Society, which makes Mrs. Benjamin Hayward, Mrs. Lewis Hol-	

brook.	Mrs. Susan Brigham, Miss Isabella Dennis, Miss Dama Brigham L. M.'s, . . .	150 00
Watertown.	Mrs. Martha A. Barnard, in full of L. M. for Mrs. Jemima Barnard, and for Kankakee, . . .	5 00
Chillonia.	A friend, for Kankakee, . . .	0 25
Pawtucket.	Congregational Church and Society, to make Fred. Bates, and Darius G. Goff L. M.'s, of which \$2 25 for the Kankakee Mission, . . .	60 00
"	A friend, for Kankakee, . . .	3 00
Fitchburg.	Religious Charitable Society of Rev. A. Emerson, to make Hanson L. Reed, Thos. Eaton, Jno. Andrews, and Mrs. Alvah Croker L. M.'s, . . .	157 68
Salem.	S. Church and Society, . . .	76 37
Pepperell.	Hannah Farrar, for Kankakee Mission, . . .	5 00
Washington.	Sabbath School Union, Italy, . . .	2 03
Curtisville.	Rev. S. C. Brace, Italy, . . .	3 00
Richmond.	Congregational Society, Italy, . . .	3 50
North Becket.	Baptist and Congregational Societies, Italy, . . .	4 06
Becket Centre.	Congregational Ch., Italy, . . .	3 82
Florida.	Baptist Church, Italy, . . .	3 00
Windsor.	Rev. Mr. Perry, for Kankakee, . . .	10 00

### CONNECTICUT.

Hartford.	Centre Church, in part, of which \$65 for Kankakee, . . .	480 00
"	North Baptist Ch., for the Hayti Mission, . . .	23 00
"	A widow, for Kankakee, . . .	5 00
"	C. Hosmer, . . .	5 00
"	2d Congregational Church, for P. D. Stillman, Esq., . . .	45 00
South Britain.	Olive Pierce, for Kankakee, . . .	7 00
Fairfield.	1st Congregational Church, add., . . .	1 00
Wilton.	Congregational Church, . . .	12 28
Kent.	Methodist Episcopal Church, . . .	4 21
"	Meth. Episc. Church, Hurlbut-street, . . .	2 00
Manchester.	1st Congregational Church, for Kankakee, . . .	21 21
Wethersfield.	Congregational Church, (Kankakee \$11 13,) . . .	72 57
Norwich.	Charles Lee, . . .	5 00
"	2d Church, . . .	122 36
"	Government-street Church, . . .	116 36
"	4th Church, makes Rev. R. P. Stanton L. M., . . .	36 00
Woodbridge.	Mrs. Abigail Clark, for Paris, . . .	1 00
Norwich.	1st Congregational Church, . . .	43 07

### NEW-YORK.

Dundee.	Rev. W. W. Collins, . . .	1 03
Yonkers.	Dr. Baird, collected for Waldenses, . . .	50 00
New-York City.	Rev. R. W. Canfield, . . .	2 00
"	C. C. North, Esq., for Kankakee, . . .	10 00
"	Mrs. J. E. Goddard, for Kankakee, . . .	5 00
"	Mrs. Hannah Ireland, for Kankakee, . . .	5 00



New-York City. Anonymous, . . . . .	5 00	Pittsburg. 2d Presbyterian Church, . . . . .	133 00
" Mercer-street Church, . . . . .	303 73	" Central Presbyterian Church, J. H. Jones, Esq., \$10, in full to make Mrs. H. L. J. a L. M.; others, \$46, . . . . .	56 00
Newburgh. A friend, for Kankakee, . . . . .	20 0	" 1st Presbyterian Church, in part, . . . . .	67 50
Stockholm. H. H., for Kankakee, \$5, and for general objects, \$5; Mrs. A. H. H., \$5, for Brownsville Mission, . . . . .	15 00	" 2d Un. Presbyterian Ch., in part, . . . . .	44 25
Carlton. Rev. A. B. Peffers, for L. M., . . . . .	8 00	" 3d Un. Presbyterian Ch., in part, . . . . .	43 15
Albany. Rev. J. H. Pattengill, . . . . .	5 00	" St. Andrew's Prot. Ep. Church, to make Mrs. O. O. Phillips L. M., . . . . .	30 60
Ogdensburg. Methodist Episc. Church, . . . . .	7 66	" 3d Presbyterian Church, in part, . . . . .	88 00
Lowville. Mr. Goodale, . . . . .	50	" 1st Cumb. Presb. Church, in part, . . . . .	16 92
Haverstraw. Rev. P. J. H. Myres, for Kankakee, . . . . .	5 00	" Robert Orr, \$10, in part L. M.; J. W. Hailman, Esq., \$5; Messrs. T. R. Holmes, \$5; Messrs. Flynn, Berry, and Mrs. G. Wilson, \$1 each, . . . . .	23 00
Durham. Rhoda Kirtland, . . . . .	25 00	Lawrenceville. 1st Presbyterian Church, which makes Jno. Culbertson, Esq., L. M., . . . . .	38 80
Hempstead. A. V. Cortelyou, for L. M., . . . . .	30 00	Honesdale. Pulpit Supply, . . . . .	15 00
Brasher's Falls. E. S. Hubbard, . . . . .	1 75	Bellefont. Henry Vandyk, . . . . .	5 00
Brockport. Presbyterian Church, . . . . .	32 00	MARYLAND.	
Huntington. M. E. Church, to make Rev. S. F. Johnson L. M., . . . . .	30 00	Baltimore. Ladies' Association in St. John's Church, through Jas. Paul, Esq., "M." . . . .	20 00
Farmingdale. M. E. Church, in part of L. M. for Rev. W. Platt, . . . . .	11 79	" "M." . . . .	10 00
Schoharie. Reformed Dutch Church, for Rev. C. E. Crispell's L. M., . . . . .	10 32	ALABAMA.	
Florida. Presbyterian Church, Rev. Mr. Pierson, \$41 33; G. W. Seward, for L. M., \$5, . . . . .	46 33	Selma. Miss Maria L. Kerr, for L. M., and for Kankakee, . . . . .	5 00
Blackwell's Isl'd. Jno. Rohner, for Kankakee, Oswego. A friend, for Kankakee \$1; for Italy, \$1; general objects, \$2, . . . . .	4 00	INDIANA.	
Clarkson. Presbyterian Ch., for Kankakee, Otisco. Presbyterian Church, . . . . .	20 30	Columbus. Rev. N. Dickey, add., . . . . .	50
Cortland. Presbyterian Church, O. H. Seymour, part L. M., . . . . .	10 00	Laporte. Rev. J. Cunningham, . . . . .	1 00
Homer. Congregational Ch., Dr. George W. Bradford, L. M., \$31; Albert B. Rice, L. M., in part, \$10, . . . . .	41 00	Canton. Friends' Meeting, . . . . .	11 10
Homer. Miss H. S. G., \$10, in part L. M. for Mrs. A. B. Gunn; J. M. S., \$10, in part for L. M., . . . . .	20 00	" Friends' Meeting, Ladies, . . . . .	3 45
Schenectady. Congregational Church, in part for L. M., . . . . .	10 00	" James Trueblood, and others, . . . . .	4 50
" Baptist Church, . . . . .	8 50	Paoli. Friends' Meeting, . . . . .	6 75
Brighton. Congregational Church, add., . . . . .	6 00	Orleans. O. S. Presbyterian Church, . . . . .	2 95
Holland Patent. Baptist Church, . . . . .	4 50	Bloomington. Ref. Presb. Church, . . . . .	8 00
" Presb. Church, in part, . . . . .	4 50	ILLINOIS.	
Mohawk. Ref. Dutch Church, . . . . .	2 75	Geneseo. M. A. Merriam, in part for a L. M., . . . . .	20 00
Herkimer. Ref. Dutch Church, . . . . .	6 09	Lisbon. Congregational Church, . . . . .	14 75
" Mrs. C. Rasback, L. M., . . . . .	30 00	OHIO.	
Pekin. Meth. Episc. Church, for Rev. C. D. Burlingham, L. M., . . . . .	4 00	Oberlin. N. Gerish and others, add. for N. Gerish's L. M., . . . . .	13 46
Tarrytown. Rev Mr. Moore's Cong., . . . . .	17 50	Wellington. Congregational Sabbath School, . . . . .	1 00
Amsterdam. Presb. Church, for Kankakee Colony, . . . . .	15 00	Oberlin. Mrs. B. B. Hudson, in part of L. M. for Wm. N. Hudson, . . . . .	5 00
NEW-JERSEY.		" D. B. Kinney, towards his L. M., . . . . .	2 00
Union Village. Meth. Episcopal Church, . . . . .	17 25	" E. W. Andrews, . . . . .	3 00
Providence. Meth. Episc. Church, . . . . .	4 82	Fairfield. F. Wright, . . . . .	0 50
Bridgeton. A friend, for Kankakee, . . . . .	1 00	MICHIGAN.	
" A friend to the cause, . . . . .	10 00	Detroit. 1st Presbyterian Church, add., . . . . .	15 62
Newark. South Park Presbyterian Church, . . . . .	17 27	Mount Clemens. Presbyterian Church, . . . . .	10 25
Providence. Presbyterian Church, . . . . .	24 00	" Meth. Episc. Church, . . . . .	2 75
Aquacknock. Reformed Dutch Church, . . . . .	52 60	Monroe. Mrs. Azariah Smith, . . . . .	1 00
PENNSYLVANIA.		Battle Creek. Meth. Episc. Church, . . . . .	1 59
Alleghany. 1st Presbyterian Church, . . . . .	60 19	" Congregational and Presbyterian Church, in part of L. D. for Rev. E. S. Davis, . . . . .	26 75
" Central Presbyterian Church, . . . . .	54 10	ERRATA.—In the October number, the towns of Sunderland and Buckland should be in Massachusetts instead of New-Hampshire.	
" 3d Un. Presbyterian Church, . . . . .	13 50		
" Union Baptist Church, to make Rev. I. Sawyer L. M., . . . . .	35 30		

## CONTENTS.

A Plea for Christian Unity, . . . . . 377

## FOREIGN FIELD:—

Canada—French Canadian Missionary Soc'y, . . . . .	385
Ireland—Mr. Liddy, Missionary, . . . . .	386
A Holy Well—A scene near Galway, . . . . .	389
The Revival Progressing—scenes in Armagh, . . . . .	390
France—Lyons, Letter of Rev. C. A. Cordes, . . . . .	391

## HOME FIELD:—

Canadian French Romanists in Illinois, . . . . .	393
Rev. Mr. Beaubien and Rev. Mr. Chiniquy at Kankakee, Illinois, . . . . .	395
A Dark Region—Light Progressing—A Needy Field, . . . . .	396

Irish Mission in Milwaukee, Wisconsin, . . . . .	397
French and Italian Mission in New-York, . . . . .	398
Irish Mission in New-York City, . . . . .	399
Irish Mission School in 43d-street, New-York, . . . . .	400
French Mission in Vermont, . . . . .	400

## MISCELLANEOUS:

Progress in Europe—Work for the American and Foreign Christian Union fast preparing, . . . . .	401
The Rev. Dr. Forbes, of New-York, . . . . .	404
Tenth Volume completed, . . . . .	401
Views of the Churches, . . . . .	405
Receipts, . . . . .	407